Malaysia Message

Singapore.

September, 1929.
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No. 9.

Bishop Edwin F. Lee, D.D., and the Faculty
Fourth Summer School of Ministerial Training of the Malaya Conference

Bickley Park, Malacca, S.S.

—Bishop and Mrs. E. F. Lee will return to Manila. P.I., leaving Singapore September 13th, and expect to be back to the Singapore area again about December 1st. Bishop Lee has had an extremely busy four months' stay in this area, travelling extensively throughout the Malay Peninsula, Sumatra, and Java in the pursuit of his duties. He likewise took part in the Summer School of Ministerial Training in Malacca, 27th to 29th August.

—Rev. and Mrs. E. N. Dabritz and three children left Singapore August 13th via Hongkong for the States. They had been stationed for the first part of their term at Buitenzorg, Java where Mr. Dabritz was in charge of the Boarding School. When our work in Java was closed in 1928 they were transferred to Palembang, Sumatra, taking up the work there as successor to Rev. Mark Freeman. Mrs. Dabritz's health made it necessary for them to take their furlough a little early and we hope that she will completely recover in the dry climate of California. Rev. Dabritz was given a wonderful farewell at Palembang, all the various schools joining in the farewell at the boat, even a band being present. They will be greatly missed in Palembang and in our Mission circle as well and we bid them "Bon Voyage."

—Mr. Lee Hock Guan, one of our Epworth Leaguers who was working in the Postal Telegraphs Department of the F.M.S. has recently resigned from the service and returned to Penang where his present address is 75 Weld Quay.

—Mrs. Anna F. Bickley, widow of our late esteemed Bishop George H. Bickley, resides in Springfield, Penna., with her daughter, Mrs. George Beitzel. Her grandson is a replica of the Bishop. Mr. Beitzel is S. S. Supt. of the Church of which Rev. Clinton M. Cherry is pastor.

—Alexis Stefanski, father of Mrs. Pauline Worthington, died in Denver, Colo. on June 24th 1929, after a short illness. He was eighty-three years old and had been actively at work until a few days before he died. Mr. Stefanski with one of his daughters went to the mountains of Colorado in 1924 and took up a large claim of Government land for which he received his grant or patent last year. Four daugthers and three sons of the family are still living one son having died in 1925. Rev. and Mrs. Worthington are stationed at Kisaran, Sumatra. We extend our sympathies to them.

—Bishop William F. Oldham of Columbus, O., spent a few days in London this month on his return from Palestine, and was present at the service on Sunday, June 6th, at Wesley's Chapel, City Road, with Mrs. Oldham. Among the visitors at the same service were Methodists from Westphalia (Germany), Melbourne, Sydney, (Australia), Osmaru and Canterbury (New Zealand).

PERSONALS

—Robert Homer Cherry, an "old boy" of the Anglo-Chinese School, Singapore, graduated from State College, Pennsylvania, in June as an Electro-Chemical Engineer, and has entered the research department of a widely known firm of manufacturers of scientific instruments in the city of Philadelphia. He will be living with his parents, Rev. and Mrs. W. T. Cherry, Ridley Park, Penna., but with the word of his graduation comes also the announcement of his engagement to Miss Marion Hoffman, a former student at the same College, now a High School teacher at Quakertown, Pa. Jim and Homer are thus marrying sisters, Jim having become a benedict in February last.

—Mr. Paul Thomas is employed with a firm of printers in Wilmington, Delaware, U.S.A., and Mrs. Sylvia Barnes Thomas is helping in Settlement work in that city under the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

—Rev. J. Stewart Nagle, Ph. D., is anticipating a trip to China this summer as an officer of the Association for the Welfare of the children of China, whose headquarters are in New York City, and for whom Dr. Nagle has been demonstrating his locally well-known talent for aligning men of means and influence in the cause so dear to his heart—China. Perhaps some day his familiar voice will be heard once more from the platform in Chapel at the Anglo-Chinese School, Singapore.

—Rev. and Mrs. G. F. Pykett spent their school holidays with Rev. and Mrs. J. M. Hoover in Sibu, Sarawak. This is the first time they have visited their daughter and son-in-law in Borneo and we are pleased that they have had this opportunity to go there.

—Miss Hu King Eng, M.D., died on August 16th in Singapore and was buried in Bidadari Cemetry on Saturday 17th. Rev. J. F. Peat and Rev. Chang Cheng Liang the pastor of the Foochow Church conducted the funeral service. Dr. Hu King Eng came to Singapore in January 1927 as a refugee from Fuchow. She had been a medical missionary for many years and had established a beautiful clinic in the city. This clinic and all of her possessions were ruthlessly destroyed by soldiers late in 1926 and Dr. Hu King Eng barely escaped with her life. She lived in Singapore with Foochow friends until her death.

—"The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it and it will in turn look sourly upon you."

—Two new missionaries, who will make fine additions to our Mission staff, arrived Monday Sept. 2nd on the S.S. Pres. Van Buren. Mr. Robert M. Dickson, B.A. comes from Congress Park, Illinois and is a graduate of North Central College, Napierville, Illinois. He comes to Malaya as an experienced teacher, having taught high school in Alabama. He has gone to Palembang to teach in the Methodist Boys' School. Mr. Percy B. Bell, B.S. comes from Pasco, Washington, and is a graduate of Oregon State College. He has also studied in Garrett Biblical Institute. Mr. Bell has gone to Ipoh to take up work in the Anglo-Chinese School. We give them heartiest welcome to Malaya.

—Rev. and Mrs. B. M. Jones of Rangoon, Burma, and Rev. and Mrs. John Hollister and family of Almorah, India, were guests in Singapore for a few days the first week in September while transhipping boats. Both families have served many years on their respective fields.

—Our two Malaya hill stations were well filled during the school holidays. The following were at Fraser's Hill: Rev. and Mrs. G. V. Summers and baby, Rev. and Mrs. W. A. Schurr and baby, Misses Rank, M. Olson, Sherwood, Buel, McLaughlin, Mrs. T. W. Bowmar and two daughters, and Messrs. Peach and Jenkins. The "Nest" was used exclusively by the ladies, the following having been there: Misses Harb, Stowe, Johnston, Royce, Corbett, Dirksen, Marsh, Kenyon and Merton. The "Knoll" at Brastagi, Sumatra was also filled with Malaya folks: Rev. and Mrs. I. Motz and baby, Mr. and Mrs. W. Cordle and Messrs. Proebstel and Chacey. Others of the Mission staff went to Kroh, north of Penang and a number did not leave their stations choosing to wait until the holidays at the end of the school year.

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In case you remove to another residence, please send in both your former address and the new one, both very plainly written. Also be careful to write your name legibly. This will prevent your magazine being returned to the office and numbers getting lost.

We are always thankful if we are duly imformed when you do not receive an issue. It happens at times that a name is lost either in the wrapping or in alterations on the mailing lists.

Reception given to the Ministers and Bible Women at Malacca

THE FOURTH ANNUAL SUMMER SCHOOL OF MINISTERIAL TRAINING

HISTORIC old Malacca Town was the scene of unusual activity for ten days, from August 19th to the 29th, while the Malaya Summer School of Ministerial Training was in session. The school which was held at Sitiawan in 1928 proved to be such a success that this year every District was represented, and the majority of the pastors were present together with several associate pastors and catechists. The Bible Women's Conference of the Southern Districts was held this year in conjunction with the men's school and the women attended all the sessions. A total of 35 men and 13 women were enrolled and the faculty numbered six Asiatic members and four missionary members with several special lecturers and our Bishop.

The arrangements which were made by Rev. Dodsworth, the District Superintendent of the Malacca District, and the accommodations made possible by the generous offer of the Suydam Methodist Girls' School by the Principal Miss D. Olson and her successor Miss Traeger made an almost ideal situation. Classes, dining room and sleeping quarters were on one compound and thus there was no confusion or loss of time or tardiness at classes. The three churches in Malacca most generously entertained the School at tea on the lawn Wednesday afternoon, August 20th.

The School programme was built around a threefold plan Devotional-Instructional-Practical. Every morning at 6.45 the School met in two groups, conducted in the Tamil and Chinese languages, for the Morning Watch. From 8.30 to 12.05 they met in classes, again divided into two groups to overcome the language difficulties. As far as possible the lectures were given by men knowing the language, and in the case of the missionaries were given by the aid of skilful interpreters. The courses of study were based on the Conference Courses of Study and included classes on Romans, Christian Ethics, The Life of Jesus, The Teachings of Jesus, The Methodist Discipline, Introduction to Religious Education and several miscellaneous lectures. Bishop Edwin F. Lee was present for two days and spoke at the last two evening services and conducted the service of the Holy Communion at the last Morning Watch hour. Mr. Ernest Tipson was present for the first two days and lectured twice on the Bible and gave a very inspirational sermon on the evening of August 20th. The following comprised the faculty: Reverends S. S. Pakianathan, Ding Guang Deu, S. M. Thevathasan, C. E. Fang, J. Appaduray, Lim Hong Ban, M. Dodsworth, R. D. Swift, D. P. Coole, and H. B. Amstutz who also acted as the Dean. In order to give the men an opportunity to visit the churches and

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Courtesy Costs Little, but is Worth Much.

WHEN old Zechariah Fox, the great merchant-prince of Liverpool, was asked by what means he had contrived to amass so great a fortune, his reply was, "Friend, by one article alone, in which thou mayest deal too if thou pleasest—civility." Courtesy and civility are as much alike as two peas in a peck, and are simply invaluable if life is to be to us, and others, "a sweet grand song." We're not quite sure that courtesy is a *sine qua non* of wealth. Industry has a place in the programme, and tact and intelligence stand for a great deal. Still, given these, unfailing courtesy and kindness are most important factors in the final casting-up. Another old Quaker has said, "Courtesy is like an air-cushion; there's nothing in it, but it eases the jolts a lot." Christian courtesy is the bloom of the fruit of the Spirit. "Be gentle towards all men," and still more gentle towards all women.

What Makes Men Worthy?

"IT is no outward observance of law," said Mr. Allan Ramsay Smith in one of the sermons published in his "Loretto School Sermons," "but the purpose of our spirits that makes our worth. This is a truth that can be illustrated by an old Hindu story. It is of a man who inadvertently committed a deadly sin, and the angel of the Lord told him that it was only by bathing in the River Ganges that his guilt could be washed away. So he started on a pilgrimage, and at last came to a small stream, which he thought was the River Ganges, and for three years he washed in it every day, though in summer its waters were nearly dried up. At last some travellers came to the stream and asked him why he bathed there. When he told them the reason, they answered, "But this poor stream is not the sacred Ganges. You have still far to travel." So he travelled on, and after many weary months he came to a great river in a valley, and there he bathed. But again some pilgrims came, and said, "Why, this is but a tributary of the sacred Ganges; you have still a long journey." So again he travelled forward and at last, from a mountain top, saw the sacred river, with throngs of pilgrims bathing in its waters. With a cry of joy he stretched out his hands to it; but he was an old man now and his strength was worn away with the many journeys; and when he would move forward toward it, his knees failed and he fell and died upon the mountain. The story goes on to say that when the angel asked, "He has committed a deadly sin, but his guilt has been washed away by bathing daily in the sacred River Ganges." Then the poor Hindu cried, "It is not so, for I never reached the River Ganges," but the angel at the gate smiled upon him and beckoned him to enter.

The Ten "Demandments."

HERE is a list of "Ten Demandments," recently quoted by a Wesleyan minister and said to hang in the office of a London factory.

(1) Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.

(2) Watch your work and not the clock. A long day's work makes a long day short; and a short day's work makes my face long.

(3) Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you can increase my profits.

(4) You owe so much to yourself that you cannot afford to owe anybody else. Keep out of debt or out of my shops.

(5) Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.

(6) Mind your own business, and in time you'll have a business of your own to mind.

(7) Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.

(8) It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

(9) Don't tell me what I'd like to hear but what I ought to hear. I don't want a valet to my vanity, but one for my money.

(10) Don't kick if I kick. If you're worth correcting, you're worth keeping. I don't waste time cutting specks out of rotten apples.

Malaya's Own Daughters in the Methodist Girls' School at Kuala Lumpur

Untranslated Words of Jesus

SOME years ago the late Dr. George H. Morrison met, in Glasgow, General Agha Petros, Commander-in-Chief of the Assyrian Forces during the World War, and had an interesting conversation with him, being most interested by the news that at his home, away up in the mountains behind Nineveh, they still speak the very language that the Lord spoke. Sometimes the children of General Petros, like other bairns, are a little unwilling to get up in the morning, and if it happens to be one of the girls his wife will go to the bedroom, and say, "Talitha cumi," which means, "Daughter, it's time to get up." Sometimes, again, when his children come home from school they find the house door shut, and if nobody comes immediately to open it they shout for admittance, and what they shout is a word very familiar to Gospel readers—"Ephphatha." "But," says Dr. Morrison, "I think the last thing he told us was even more interesting. He said this: 'Supposing my wife and I go out some afternoon, and we leave the family at home, and then, suppose we make more calls than we intended, and we are late in getting home. Of course, in this country the children would not mind in the least, but in that country they are never quite safe, and when the darkness comes the children get anxious, and so when I come to the door the children say, "Lama, sabachthani? Father, what has kept you, where have you been, why have you left us like this?"'" Turn up once more the 27th chapter of St. Matthew, 46th verse, where you read, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Just as if our Lord were a little child beginning to get frightened, feeling all alone, and crying out to his father, "Where are you, why are you not at home? We are very lonely without you." —*Meth. Recorder.*

Malaya Annual Conference

"The Malaya Annual Conference will be held in Wesley Methodist Church, Singapore, beginning at 8.30 a.m. Thursday January 2nd 1930. It will probably be necessary to request the members of the Committee on Conference Relations to begin their sessions on Tuesday afternoon December 31st. Conference examinations will be held Wednesday January 1st in Wesley Church Hall. All who desire to meet the Board of Ministerial Training or the Committee on Conference Relations are requested to be in Singapore to meet the committees Tuesday afternoon December 31st and Wednesday January 1st. The Conference session will probably adjourn about Tuesday noon January 7th. All communications for attention of the Conference should be sent to the Secretary, Rev. Lester Proebstel, Ipoh, F.M.S."

(*continued from page 3*)

villages in the Malacca District and to let them learn by actual practice the work of Street preaching, putting up posters, and the selling of tracts and Bibles, they were taken in motor cars and a large lorry to every station within driving distance of Malacca. Wonderfully successful services were held on the streets before large crowds, and in the churches as well. The visiting men were most willing to speak for their Master whenever asked and given the opportunity. On Sunday almost every church in the whole district had the privilege of hearing two or more visiting preachers, some of the cars going as far as Port Dickson and Seremban in one direction and down into Johore on the other and also over to Asahan.

The fellowship and co-operation of the entire group was most inspiring, and nothing occurred during the entire session to harm in any way or destroy the benefits received. We came to know each other's problems, each other's needs and each other's souls as we had never had an opportunity to do before. Many an old friendship was renewed, many new ones were formed; one could see a strangely Familiar Figure walking in an out of the School during the whole session.

This Summer School of Ministerial Training has become a regular part of the work of the Jean Hamilton Training School. Its activities and scope of service have been greatly enlarged by the action taken at the last session of our Annual Conference. We are greatly indebted to Dr. Allan MacRossie, head of the Summer Schools for Ministerial Training under the General Conference of the Methodist Episcopal Church, for his generous assistance financially which made possible this year's school on such a large scale. We are also greatly indebted to three friends, two in Malaya and one in the United States whose gifts made possible the coming of four men from the farthest district.

KALACHEPAM

A very interesting part of the evening programmes during the session of the Summer School of Ministerial Training was a Kalachepam delivered by the Rev. Doraisamy assisted by Mr. J. V. Ayaduray on the violin.

Many of our readers may not know what a Kalachepam is—it is a lyrical lecture or sermon which has many aspects that are not found in the ordinary lecture or sermon. One of the most outstanding features is music. The music develops with the story and incidents that convey happy ideas and delightful occurrences are set to music which inspires happiness and joy. Tragical incidents are also set to music which conveys the tone and atmosphere of such occurrences.

As the story progresses the lecturer or singer brings out and discusses social, economic, political, and religious problems. Almost all these are handled in such a way that both the educated and uneducated can find something for reflection.

The Lyrical lecture is one of the practicable means by which the non-christian can be approached. The climax of the story, "Anban's Pilgrimage," was reached when Jesus was crucified on the cross.

A LINK WITH JOHN WESLEY

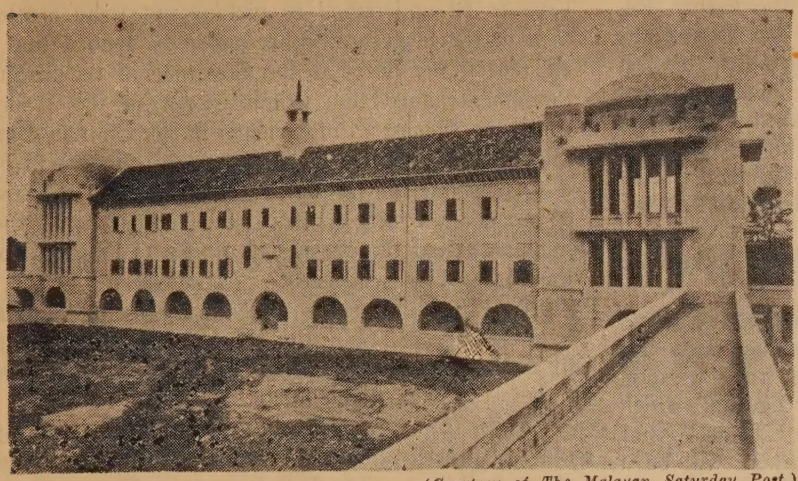
IN a small mining village in the North of England is a Presbyterian Church, now almost 200 years old. For some years my father was minister there, and one thing that puzzled him was that a bust of John Wesley stood in the vestry. What connection was there between the great preacher and this out-of-the-way Presbyterian Church? At length the story came to light. During his stay in the Tyne Valley John Wesley came to this village, and preached in the open-air. The big stone on which he stood, as he was not of great stature, used to stand at the corner of an open piece of ground, and I often looked at it with great curiosity. The inhabitants must have been particularly hard to convince, for he wrote in his diary that this village was the second worst place he had ever visited! However, a small group of people became Wesleyans, and hired a two-roomed cottage, knocking down the partition to make a meeting-room. Some time later the great preacher paid a second visit to the village. The minister of the Presbyterian Church, thinking that the meeting-house would be too small to accommodate the hearers, placed his church at their disposal, and so the old 'Ebenezer' has the distinction of having sheltered John Wesley, and is one of the very few buildings still existing as they did when he preached in them.

—MARGARET DRYBURGH.

TOMMY ASKS A QUESTION

"DADDY," said Tommy to his father, as he stood by his side in their new garage admiring their new car, "is this the best motor-car in the world?" "I wouldn't say that," said his father. "There are cars that cost more, but still, for its price, there isn't anything to beat it. And it cost a lot of money." "Is that why you've got such a nice house for it?" asked Tommy. "Of course," said his father. "A machine built like that, my son, must be considered as an investment, and a good business man always takes care of his investments." "And that's why you watch it so much, and keep a man to look after it?" proceeded Tommy. "Certainly," was the reply. "A careful man is bound to look well after his investments, and see that they are always in good order. That's only common-sense, my boy. You surely understand that much." "Yes, daddy, I do," said Tommy, and then, after a few moments of quiet, given to thought, he raised his voice again. "Daddy," he said, a little wistfully, "you don't think me much of an investment, do you?"

—*Meth. Recorder.*



(*Courtesy of The Malayan Saturday Post.*)

Manasseh Meyer Science Hall

RAFFLES COLLEGE OPENED

EDNA DORMAN LEE

JUNE 22 was a red-letter day for Malaya, when Raffles College which has been doing service for the past year was formally opened by H. E. the Governor (Sir Hugh Clifford). Academic gowns and Doctors hoods are rare sights in Singapore, and the large group present at the opening to welcome their advent only proves that there are those amongst us who yearn for a more classical atmosphere. While the European and Chinese elements predominated there were representatives of all races and nationalities to quite fill the Oie Tiong Ham Hall.

An impressive assemblage occupied the platform seats, H. E. the Governor and Lady Clifford, Acting Principal Dr. Winsted and Mrs. Winsted being the central figures. Beside other Government officials and members of the staff there were present Regents and Rajas from the Malay States who in their characteristic custumes lent colour and atmosphere to this unique occasion.

The opening took place at 4:30 p.m. The galleries of the beautiful central hall were filled by the 79 students enroled this year in the College. The main auditorium was well filled with an expectant crowd. After the procession had reached the platform and were seated without form or ceremony the Acting Principal Dr. R. O. Winsted C.M.G., M.A., D. LITT. (Oxon) addressed the gathering in an unusually eloquent, emphatic and brief speech. He praised the donors, giving full credit to the Chinese community which he stated had given a few hundred dollars more than the European firms. He pleaded with them to give still more and reminded them that the majority of the students were Chinese. In conclusion he spoke feelingly of the purpose of the institution. We quote in part,

"We here are the children of many "races, following—most of us—in the "dark the old nurse custom, but in "every age and in many countries "there arise pioneers who reach one "milestone further in the march of "progress. Saints, scholars and students are kith and kin all the world "over, whatever their colour or race, "and in the house of wisdom there are "many mansions—the great Greek "mansion built by Plato and Aristotle, "the Jewish mansion built by Moses, "Spinoza and Einstein, and the English mansion built by Newton and "Darwin. The culture of Plato and "Aristotle is not only for the Greek, "and the message of Mohamed is not only for the Arab. "What greater gift can Singapore give to its children "of the future than to give them this College, where "they can become acquainted with these international "minds? (Applause.)

"We here are occupied with ephemeral interests, "tin and rubber and shipping and the making of money. "Fifty years ago rubber was hardly used, a few thous- "and years ago tin was hardly used; and a few thous- "and years hence people may smile over the products "of this country to-day, as we smile at Stone Age im- "plements. But people will not smile over the results "of scientific inquiry and research because their bene- "fits are lasting. Raffles College, therefore, should "stand like a lighthouse in the misty and sometimes "turbulent sea of ephemeral interests, conflicting pre- "judices and questing doubts of Malaya. May it "endure for centuries standing serene and letting its "light shine before men of all races.

A WORD TO THE STUDENTS

"And here I would say one word to the present "and future students. Young men, so full of hope and "therefore prone to despair and the cynicism of despair, "the area over which this lighthouse can throw its "light is not limitless. I remember myself how thirty "years ago I went up to Oxford expecting to hear the "last word in history, to find the true philosophy, the "perfect system of economics and ethics. I did not "find them and you will not find them, and I know "now that if this world were to be destroyed a week "hence it would be a disaster for men to attain to "absolute knowledge before that hour of final cat- "astrophe.

"Life teaches us that the joy is in the quest and "not in the attainment. However attractive the the- "ories of Einstein and Darwin may be, however

"fascinating the policical theories of the French Re-
"volution are, or those of Trotsky and Lenin, the
"educated man will never regard them as the last
"word on the subject, but only as the latest word, and
"the educated man will press forward still clutching
"the inviolable shade of absolute knowledge, still
"nursing the unconquerable hope of further attain-
"ment. To halt in the quest for knowledge and science
"is spiritual death."

HE then called upon His Excellency to declare the building formally open.

In a characteristic address in which he expressed pleasure that the College had been named after Sir Stamford Raffles, H. E. the Governor took it upon himself to lay bare the "unpalatable figures" which show the present financial straits of the College. After all the expenditures have been made there will be a balance of but $3,515. This is a matter of much concern. After naming the large donors His Excellency continued his address as follows:

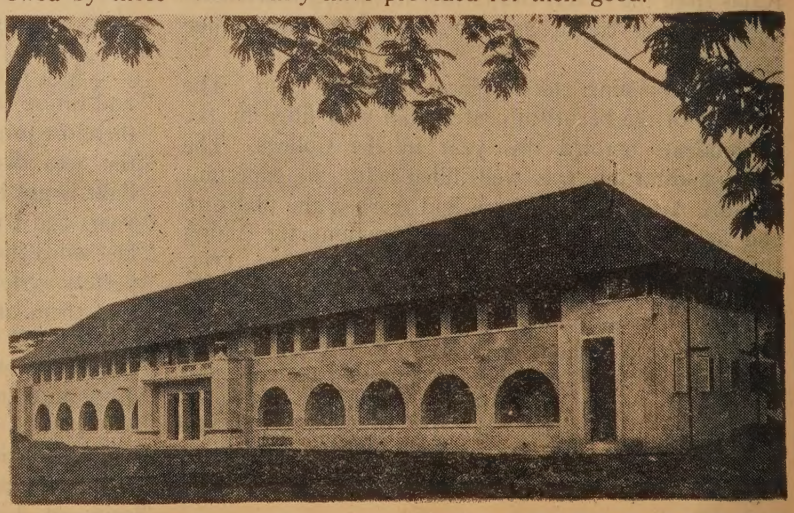
"Therefore, no one can say that individuals
"among the Chinese have not been extraordinarily
"munificent and generous. I think, however, that it
"is possible that these very large and lavish subscrip-
"tions somewhat overawed the general public, and
"that the widow has hesitated to give her mite when
"such very large cheques were flying about. What I
"would do is to exhort the Chinese community as a
"whole to give, no matter how small sums, in humble
"imitation of their richer and more fortunate brethren,
"and to do the best they can to show that the College
"is something which they wish to support and the
"value of which they fully appreciate. We know that
"they do not lack means, we know that generosity is
"not a virtue in which they are deficient. Quite re-
"cently very large sums of money have been sub-
"scribed by the Chinese communities of Malaya for
"various charitable purposes, but I claim that in
"Malaya itself there is a certain duty owed by those
"who have lived and prospered here to
"see that an institution such as this re-
"ceives their full and loyal support.

"I would remind you that there
"are at the present time no less than
"24,000 Chinese pupils in English
"schools who are obtaining a secondary
"education and whose parents in no
"instance are called upon to pay more
"than $50 a year for the instruction
"which their children are receiving. I
"suggest that the parents of those
"children, (many of whom, I hope, will
"see their way to send them on to
"complete their education at Raffles
"College), will recognise their duty and
"assist this College, and, by giving it
"subscriptions, place it on a throughly
"sound financial footing. I do not
"wish to be understood as picking out these gentle-
"men to the neglect of other generous donors, but I
"thought it my duty, as the Governor of the Straits
"Settlements and High Commissioner of the Malay
"States, to suggest to my friends in the Chinese com-
"munity that small donations given by many will be
"a very fitting contribution on their part to the cost
"of secondary education in Malaya, upon which to so
"great an extent the prosperity of this Colony and of
"the Malay States depends." (Applause.)

THE Malayan Teachers Association presented an address engraved on a silver tablet expressing "goodwill and good wishes" to the College. This was read by their president, Syed Shadali.

At the conclusion of the speeches the assembly moved informally about the grounds and through the College buildings. The beauty and equipment leaves little to be desired. The main hall, the science block and the hostels are all admirable. But the group of 79 enthusiastic students moving in and out the corridors, already feeling very much at home in Malaya's new College Halls, was the finest feature of the day. It is gratifying indeed to learn that a very large percent of these students are from the Methodist Girls' and Boys' Schools throughout the Peninsula, and one is from our school in Medan.

We rejoice with our young people in this splendid opportunity for higher education. The opening of Raffles College indicates that the cultural influence is beginning to be commensurate with the economic development of Malaya. Added to this is the fact that a broadening of the intellect makes possible a more expansive spiritual outlook. This event is therefore the harbinger of a larger life for Malaya's youth. May they measure up to the high privilege which a beneficient Government and a generous and self-sacrificing community have provided for their good.



(Courtesy of The Malayan Saturday Post.)
Eu Tong Sen Men's Hostel

FOURTH PACIFIC SCIENCE CONGRESS

PAUL B. MEANS

THE Fourth Pacific Science Congress, held in Batavia and Bandoeng, Java, from May 16 to May 25 was an event of unusual significance for the Malay Archipelago. Drawing, as it did, representative scientists from every country lying in or bordering on the Pacific Ocean, and attracting scientists from so many different fields, the Congress was an international gathering, representing a wide variety of scientific interests. This Congress fully realized the purpose of the Pacific Science Association, as expressed in the constitution; namely:

(*a*) To initiate and promote co-operation in the study of scientific problems relating to the Pacific region, more particularly those affecting the prosperity and well-being of Pacific peoples.

(*b*) To strengthen the bonds of peace among the Pacific peoples by promoting a feeling of brotherhood among the scientists of all the Pacific countries.

The Congress met in Java at the invitations of the governments and the Science Councils of Holland and of the Dutch East Indies. Governments, Institutions and Scientific Societies from 24 different countries were represented by more than 200 members and participants. Of course, the largest delegation was from Holland and the colonies, but the second largest delegation was from Japan. Because the members of the congress were the guests of the Dutch Government, the various institutions, scientific societies and municipalities of Java seemed to vie with each other in providing the most lavish entertainment and hospitality.

It would seem rather difficult to combine geologists, geographers, volcanologists, agriculturalists, botanists, biologists, anthropologists, ethnographers, astronomers, oceanologists and oceanographers, meteorologists, seismologists, zoologists and fishery experts into one congress, but by the most careful planning of the excursions, and by sectioning the members according to their scientific interests, the apparently impossible was achieved. Each Congress member, by selecting the excursions and scientific meetings in which he had real interest, was given an opportunity to see and study the Dutch East Indies at their best.

AS the guests of the Royal Packet Navigation Co. (K.P.M.) we were taken on a two days excursion to the islands of Krakatau in the Sunda Straits. In order to facilitate the study of the special fields the geologists, geographers, oceanologists and volcanologists were combined into one group and the biologists, botanists and other scientists into another group. Each group was placed under the guidance of Dutch experts, who in published literature, lecture or conference, revealed all the known secrets of this interesting group of volcanic islands. As Krakatau had been in violent eruption two or three months previously, many of the members were hoping that such an intense interest of so many scientists, gathered from all parts of the world, would stimulate old Krakatau to give a demonstration of her ability, but our hopes were doomed to disappointment. Only Krakatua's new-born Anak Krakatau, and gas bubbles coming to the surface showed us where the mighty submarine crater lay.

Returning to Batavia we were invited as guests of the Royal Batavia Society to witness the exhibition of native dances of the Botanical Gardens. The programme opened with a grand parade of all the twenty-five racial groups, arranged according to geographical location, and costumed in festive dress according to their own native styles. As each group filed past the Governor-General, who was seated on a dais at the centre of the hall, and as each chief made an obeisance in token of his allegiance, the foreign delegates were thrilled to see the variety and quaintness of the costumes, and the diversity of racial types and civilizations over which the Governor-General holds sway. The following day in talking to a Dutch member of the Congress I expressed the feeling that surely every Dutchman must have felt proud in witnessing the exhibition of the native dances, and he admitted frankly that that was so.

JAVANESE MUSIC

THERE is not space here to describe the Dyaks of Borneo, the warriors of Nias, the refined Malay groups from Minangkabau, Djambi, Palembang, and Redjang, the very cultured groups from west and east Java, called Sundanese and Javanese, the Hindus from Bali, the military group from Ambon, the most primitive types from the islands of Kisar, Ceram and Jailolo, with the bottom of the scale reached by the Papuans from New Guinea. The music ranged in character from the highly developed gamelan music of Java and Bali, where the orchestras consist of from forty to fifty different instruments, to the simple tom-tom drums of New Guinea. Costumes ranged from tattoo marks and grass skirts to the most beautiful silks and gold embroidery, as worn by the people from the Lampong district of Sumatra, or by the Balinese to the east of Java. Such a kaleidoscopic array of head-dresses, ear-rings, kris, swords, spears, shields, bracelets, armlets, anklets, tonsures, trousers, skirts, drums, gongs, and armour could be found in no museum I know of. All these had the added interest that they were vibrant with life and were being exhibited as part of the daily life of the people who inhabit this strange Archipelago.

Of the score of dances presented, I shall describe only one, which may serve as an illustration of the kind of programme we enjoyed. The Dyaks of Borneo, to the musical accompanyment of drums and gongs, gave a spirited head-hunter's dance, The was portrayed by two daring youths in full costume, as the

preliminary ceremony to what was, of course, once a bloody contest to determine which one of the contestants got the others head. This dance consists of the wildest jumps and strangest gestures of attack, where the contestants gradually approach each other for the final hand-to-hand combat. Occasional war-cries served to strike fear into the heart of the opponent and to send shivers up the spines of the spectators. Fortunately these fighters realized that this was only a play performance, but it was evident how easily these dances tended to excite the emotions of pugnacity. I fear that such a dance staged in the heart of Borneo, would lead to dire consequences for some one.

The next day at the Batavia Museum, where the Industrial Exhibition was being held, I took occasion to get acquainted with the principal head-hunter of the dance I have just described. He was quite a jolly fellow, with a sincere, honest look, but of a naive and childlike nature. He was not at all ashamed of the tattooed fingers of his left hand which indicated that he had already captured four heads. A Chinese visitor, curious to see this novelty, became rather offensive in his overpowering desire to inspect the head-hunter's attire. Finally, the head-hunter drew away in resentment, pointed to a skull which was hanging at the top of the stall, and said in Malay, "Take warning, sir. You see that head? It was a Chinaman!" This Dyak seemed quite unrepentant and ready on occasion to add other scalps to his belt. Fortunately I succeeded in making a friend of this fellow; I had him pose for his picture and the next day I presented him with a beautiful photograph of himself, to his great delight.

EXHIBITS IN REAL KAMPONG

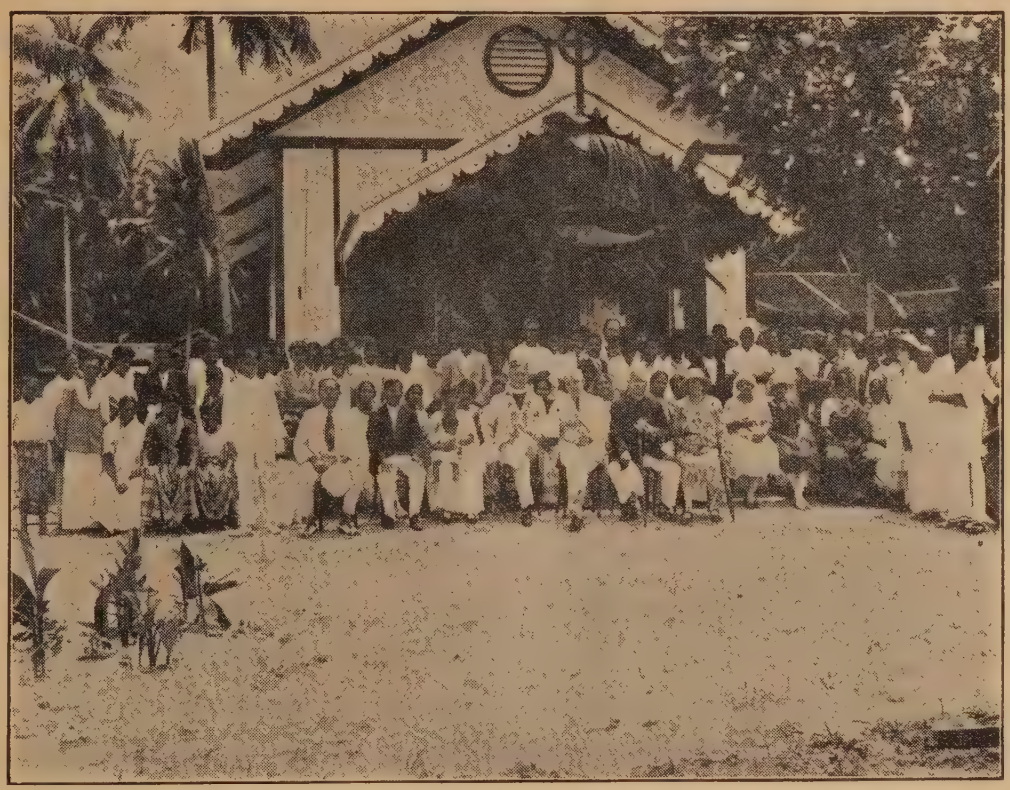
AS part of this programme of bringing so many hundreds of native peoples to the city of Batavia, the Royal Batavia Society had arranged at the Batavia Museum an Industrial Exhibition of all the handwork and crafts of the Archipelago. Such an opportunity to study the industrial life of the various Indonesian races could be found only by visiting these people in their native kampongs. Each racial group had a section of the Museum reserved for itself, and the stalls, which were built and decorated in accord with the architectural style of the district, served to give one a glimpse into the industrial life of the home and village. The Papuans of New Guinea were weaving baskets and straw mats, the Javanese women decorating Batik cloths (the well-known Batik of which the designs are painted in wax and then dyed by hand); the women of Palembang were engaged in fancy needle work of gold and silver embroidery, while the women of other racial groups were usually seated at their looms weaving the various kinds of cloth. A few of the men were engaged as gold and silver or as wood-carvers, but the large majority, true to Malaysian custom, were taking life easy, letting the women do the work. No doubt the visitors to the Exhibition were more extraordinary curiosities than anything they had previously seen, and were often the object of spirited conversation and jesting. These visitors would pay fancy prices for Papuan bows and arrows, Lampong or Javanese kris, Dyak blowpipes or Nias spears and shields. The men of the various groups justified their existence by their ability to use Malay, the lingua franca of Indonesia, and by their cleverness in bargaining with these foreigners.

So great was the interest of the Javanese and Chinese people of Batavia in this exhibit that during the ten days in which it was open to the public the admission receipts and the sale of native products covered the enormous expense of bringing these various racial delegations from the farthest corners of the Archipelago, and of quartering them for two weeks in army barracks in Batavia. However, the Batavia Society deserves the greatest praise for its courage and foresight in planning such an exhibition, and for its wisdom in caring for these primitive people in such a modern city as Batavia. The success of the venture was due, of course, to the government officials in the outer provinces, the steamship companies for free transportation, and the military authorities for caring for these people in Batavia. Some of the native chiefs were treated to automobile and street-car rides, and to aeroplane flights over the city of Batavia. What a story these people will have to tell when they return to their native kampongs! Some would question the wisdom of bringing these primitive peoples to a city like Batavia and placing them in an environment so different from that to which they are accustomed. However, it seemed to me the Dutch were doing a real service in giving this encouragement to their native art, and in instilling in them a real pride in their own customs and culture.

BANDOEING—SEAT OF THE CONGRESS

THE scientific meetings of the Congress were held in the mountain city of Bandoeng, Central Java, at the Technical University, from May 18 to May 25. The programme was arranged according to three main divisions; biological, physical, and agricultural sciences, with sub-sectional meetings under each head. To me the anthropological section offered the most interest, for here the problems of sociology, anthropology and psychology in relation to the native cultures were discussed at length. It was my privilege to present a paper which has been printed as a monograph, entitled: "A Comparative Study of the Intelligence of Racial Groups in Sumatra Schools." As far as I know this was the first paper on Intelligence Testing ever presented at a Pacific Science Congress. Much interest was expressed in the subject and its possibilities.

(*Continued on page 12*).



Sungei Siput Church and Congregation at the Dedication
Bishop Edwin F. Lee. D.D. in Centre

NEW CHURCH AT SUNGEI SIPUT

BISHOP EDWIN F. LEE, M.A., D.D., of the Methodist Episcopal Mission, Malaya, dedicated the new Methodist Church at Sungei Siput, which was beautifully decorated for the occasion, on Sunday, the 30th June, at 11 a.m.

The church was full of visitors from Ipoh and other parts of the district and several were left outside in the porch.

Rev. J. S. Arthur, Pastor of the Church, led the service. Rev. F. H. Sullivan, the Dist. Superintendent, and Rev. W. V. Nitchingam, Pastor of the Ipoh Tamil Church, took part. In the early part of the service an infant was christened and 10 Hindus were baptized.

The Bishop delivered an impressive sermon which was interpreted into Tamil by Mr. J. Appaduray of Ipoh.

Messrs. John and Daniel, the Stewards of the new church, formally presented the church to the Bishop who solemnly declared the dedication.

Before the end of the service Rev. F. H. Sullivan, spoke a few words about the history of the church, the building fund, donations, etc., which were interpreted into Tamil by the Pastor. The offertory taken amounted to $51.52. The service was concluded by the benediction delivered by the Bishop, and the singing of the Doxology.

After the dedication of the church the Bishop was garlanded by the little daughter of Rev. M. David and a group potograph was taken.

—*"The Times of Malaya."*

Pastors!

Don't urge folks to take The Malaysia Message.
Unless you want them to

Read More,
Care More,
Give More,
Do More,
and be Worth More,

to themselves, their church, their community, their fellow men, and their God.

This is what a good church paper is liable to do to those who read it. So you'd better be careful how you let such a force loose in a slumbering church.

They Might Wake Up!

PACIFIC SCIENCE CONGRESS

(*Continued from page 10*)

I have already described some of the excursions which took place before the Congress meetings. Those which took place during and after the Congress in Central and East Java were equally full of interest. The Congress members were treated to flights over the city of Bandoeng and the volcanic craters of that vicinity. Excursions were taken to the worldfamed Botanical Gardens of Buitenzorg, the Malabar Tea Estates, the Malabar Radio Station, the volcanoes of Tangkoeban Prahoe, Kamodjang, Keloet, Tengger, Bromo and Merapi, to the Sultanate capitols of Jogjakarta and Soerakarta, to the old Budhists and Hindu temples of Boroboedoer, Tjandi Mendoet, Sewoe, Kalasan and Prambanan. At Solo we were taken through the Sultan's palace, and in the evening at the Palace of the Mangkoenagoro of the same city we were entertained at a royal performance of Javanese music and dances. Those who were interested in Javanese art and antiquity were here given rare opportunities for studying the different types of dramatic and musical art, in the gamelan (orchestra), the Wajang Koelit (shadow play), and the Wajang Orang (operetta). It was interesting to note how the old Hindu tales of the Mahabharata had been appropriated by the Javanese dramatists and have been for many centuries an integral part of Javanese culture. It would transgress the limits of this article to describe in detail the nature of the Serimpi, wireng and the Bedojo dances or to explain the rare charm of the Javanese musical drama. In Jogja and Solo we witnessed several of these performances and altogether we found the effect most pleasing. I felt that here, if anywhere, the Javanese soul has tried to express itself and that it has created an artistic form which the world can ill afford to lose. Research historians seem to agree that this type of art is indigenous to Java, although its influence on the art of Malaysia and Indo-China has been considerable.

After the farewell dinner in Soerabaya on June 4th, many of the congress members joined a special excursion to the island of Bali, a small island to the east of Java whither the Hindu nobility of Java fled in the 15 and 16th centuries, after being driven out by the Moslem conquest. Here one finds the old Hindu-Javanese culture preserved in its purity.

AFTER following the Congress excursions as far as Solo I returned to Batavia and from there took a boat which sailed along the west coast of Sumatra to Padang. For a half day we stopped at Bengkoelen,which in 1,700 was a flourishing English settlement, and which for the next hundred years was the principal Malaysian city of the English. After the English rule of Java from 1811 to 1816, they still held Bengkoelen until 1824, when, by the Treaty of London, all British claims in Sumatra and Java were surrendered to the Dutch. For this reason the fort and other monuments at Bengkoelen bear witness to an interesting period in the history of these islands. It was due to this change that, at about that time, the city of Singapore was founded, and it was not long before this new metropolis soon overshadowed Batavia as the commercial center of the Malay Archipelago. The overland trip from Sibolga via Batakland, Toba Lake and Siantar to Medan and the East Coast constituted the last lap of a most profitable tour of the East Indies.

BRITISH & FOREIGN BIBLE SOCIETY

THE British & Foreign Bible Society held its Annual Meeting in the Queen's Hall London on the 1st May 1929, this being the 125th Anniversary of the founding of the Society.

The statistics presented were very interesting, viz., that the Volumes issued during the year were no less than 11.399.540., which means an increase of nearly 1½ millions copies over the previous year's circulation.

The number of languages added to the already huge list of 608 was Ten, thus making the total 618 languages in which the Bible, or portions of the Bible, are issued by this Society. This means that every few weeks the Scriptures are printed in a language into which they had never been printed before, nor for that matter, any other book. The Bible is still the only book printed in several African and other languages.

The Income for the year was £417.640. or over 3½ million dollars Straits currency. The expenditure was just about £1000. below that figure.

Mr. John Buchan, M.P., in the course of his address said, "It requires some effort of thought, some detachment of mind to realize the marvel and miracle of the Bible....What a book must that be, how rare its divinity, how profound its inspiration, that it remains intact during the passage of time, that it has survived the most dangerous thing of all, idolatory...I understand that this Society has sold something like eighty six copies of the Authorized Version for every one of the Revised Version. I regard that not as any criticism upon the merits of the new version, but as a tremendous tribute to the superlative merits of the old

The Bible, if properly regarded, stands to meet the requirements of each successive generation, and reveals new profundities and new applications, because it is not a dead book, but a living thing, and a living body of beauty and truth. I confess I have very little sympathy with the cry one hears occasionally that the Bible must be amended and cut down and bowdlerised in order to fit in with what is called the spirit of the age. Such journalistic adventures do wrong to its majesty.

BY E. TIPSON, SEC.
Malayan Agency. Singapore.

"Sereiki housed many a band of pirates in the old days. Our church is locate on the only"mountain egg" (small hill) behind the town. The vernacular school is housed in two shop houses in the town. The Chinese in this section have come for the most part from inchiang(Mintsing) near Foochow. In the afternoon we called on many of the members and spent the night in the church building. Here I learned to tell a Methodist home from a non-Methodist one. In the front or parlour room of each home is usually hung, facing the front door, a large cloth banner on which is inscribed in the Chinese character, the Apostles Creed, the Ten Commandments, and the Lord's Prayer. Fully ninety percent of our Methodist homes have these banners hangingin their parlcurs. They also have the Sibu District Church calendar, a sheet which gives both the Chinese and foreign year, with also names of the various churches and pastors of the district. The Roman Catholics have white sheet calendars as distinguished from ours in green and red.

From Cooles A New Sibu

Revae: eneeefhesseeesst

THE BOYS

"FAIR PLAY"

"MRS. Martin, do you know where my mamma is?" asked little four-year old Roland in an anxious tone as he entered the sitting room of the lady who lived next door to him. His brown eyes held a worried look and it was plainly to be seen he was bravely fighting back the tears.

"Why, no, dear, I don't," gently replied kind Mrs. Martin, "but she hasn't gone far, I am sure. Have you been asleep?"

"Yes," answered Roland, "and when I waked up, I couldn't find my mamma."

"Well, don't worry, dear" consoled Mrs. Martin. "She'll soon be back, I'm sure. You climb up on this chair and I'll get you a cooky."

"I can't" said the boy, "'cause I didn't ask my mamma and she don't want me to go away when I don't ask her.

A TRAVELLING ELDER IN BORNEO

Rev. D. P. Coole, Sitiawan, F.M.S.

BORNEO, an island of vast possibilities! Like Gaul of old it is divided into three parts, British North Borneo, Dutch Borneo, and the independent State of Sarawak. Brunei, immediately to the North of Sarawak is only a very small colony under the control of the Governor of the Straits Settlements.

Sarawak is a small State ruled by His Highness the Rajah, Sir Charles Vynner Brooke. Methodism has a part in the evangelizing of thousands of Chinese colonists who have migrated from the Foochow area of our Church in China.

Year ago, when a boy in China and later when in school at home, the name Hoover became known to me as synonymous with Borneo. For who in Methodism has not heard or read of the Hoovers of Borneo and the work they started there? For some time I have wanted to visit Sarawak but like many others had not been able to go because of the delays and inconvenience of taking the trip. But to a travelling Elder in Methodism there is no such word as "inconvenient" when the good Bishop says go. So it was with no feeling of disappointment that I made my trip to assist, best as I could for a few weeks, Brother and Sister Hoover.

From Singapore the S. S. Kuching took us over troubled waters to Kuching the capital of Sarawak which during the time of its existence has had many varied experiences. The little city of the white Rajah is located about twenty miles up the Sarawak river. A day and a night were spent here waiting for the departure of the small steamer which was to carry me to my destination.

Sarawak is an independent State having only a protectorate status under Great Britain for external affairs, and ruled now by its third white Rajah. Back in the history of the State some eighty or ninety years the Malay Sultan was aided by Sir James Brooke a retired navy officer of Great Britain to quel internal disorders in the little State. Later on, although Sir James did not wish it, the Sultan gave him outright the country and title of ruler. So began the rule of an Englishman in this Oriental land, which has a coast line today of nearly five hundred miles and is divided into five sections called Divisions, each having a complement of European officers in charge of the various departments of Government. The Brooke family has ruled wisely and well and has earned the respect of all sections of the population, which consists of the Dyaks, Malays, Chinese, and other small groups of aborigines.

KUCHING today is quite a modern little Oriental Capital. As one comes up the river the first thing to catch the eye is the Fort on the right bank which has a Battalion of Sea Dyak soldiers, or Rangers as they are called in garrison. The Sea Dyak makes a loyal sturdy soldier. Next one notices the Istana or Rajah's Palace. As our ship swung around to get to the wharf we saw the Rajah under a large yellow umbrella which was being carried by an attendant. The yellow umbrella denotes a ruler among the Malays. He was walking down from his Palace to the river brink to take a boat for the other shore. The main town is located on the left bank; there one sees the various Government offices, native town, European residences, main wireless station, schools, Churches, mosque, and small railway which only goes about ten miles out of town. There is a European Club and golf course near by. As in the Malay peninsula the Chinese are the merchants. The little policemen look very neat and business like as they patrol the streets and stand traffic duty. To get a first glimpse of the various objects of interest as found in the country a trip was made to the well equipped museum which proved of interest. A night was spent in the Government Rest House and early next morning I boarded the Sri Muka for my final destination Sibu, sixty miles up the mighty Rejang river. Back down the Sarawak river we went and then our Malay Captain set a straight course for the mouth of the Rejang which we reached just as the sun was setting. It was a beautiful sight. Out over the broad mouth and way out to sea the gold in the sky was reflected in the waters below. It was a beautiful portent of the golden opportunities in store up the river. As dusk fell our Malay skipper guided the little vessel from one side of the river to the other following the channel. Some places the river opened wide and at other places became very narrow. After stopping at Rejang the first town, where lights twinkled through the darkness we went on up to Sereiki, and docked about mid-night at Binatang. Early next morning we started out again and about nine-thirty we rounded the last bend and came in sight of the town of Sibu which is located on a small island. The little town gleamed in the distance and two Church spires came into view. The one of our own Masland Memorial and the other a Roman Catholic one. A little later we docked and inquiring my way I soon entered the home of Mr. and Mrs. Hoover. He was in the midst of teaching a group of boys the elements of the English language. He greeted me and continued teaching until the end of the hour.

The Hoover's Borneo

AT last the Borneo of the Hoovers was reached and it did seem good to see them and talk of their work which is mine also. It was also good to see and meet many of our Chinese brethren who speak the Foochow language.

Nearly thirty years ago a group of Christian colonists came to this part of Sarawak from Foochow in China. They settled in and around the little town of Sibu; the Rajah gave them land to cultivate. A little later Brother Hoover was appointed by the Malaya Annual Conference to become the first missionary there, and through the years has proven a veritable father to the people. His word is trusted by both the Government on one side and the people on the other.

Through the years they have laboured, Mrs. Hoover in her Girls' school which has over one hundred pupils and he with the building up of the Christian work on the District. Today there are thousands of acres of rubber trees under cultivation as well as some rice fields, for the Chinese soon learned that there was good money in rubber. The Chinese have come by the thousands to this section, or as it is known, the Third Division.

The country as yet is only partially developed. There are few roads. All transport is by sea or rivers of which there are legion running in and out of the Rejang. Motor launches ply up and down carrying both freight and passengers. There is no telegraph service. All messages are sent and received by wireless between the different Government Posts. Private messages are sent over the same system. Near the rivers the land is usually very low especially within a hundred miles of the sea. Ocean tides come way up the Rejang as far and farther than Sibu town. There is a daily rise and fall in the tide water of about six feet. Farther back from the Rejang the land rises into small hillocks or as the Chinese call them "mountain eggs." Sibu lies about sixty miles from the mouth of the Rejang river. Ocean steamers come once in two weeks only, direct from Singapore. Their terminus is Sibu, but they could go on up another hundred miles, from where smaller craft can go many more miles further on.

A Dyak Brave

A NEW SIBU

A year ago fires swept through the down-town area of Sibu wiping out all places of business. The fire damaged some of our Mission property but the new Masland Memorial Church escaped as did the Girls' School and Mission Bungalow. Today, Government is building a new and modern town on the ruins of the old. Blocks of cement shop houses are being erected which are to be sold to the shop keepers and land owners on easy payment terms.

Here I rested for a day or so getting acquainted with the District work as outlined by my host and hostess. Methodism has work on both banks of the Rejang river for forty miles down as far as Sereiki. In all there are twenty-one congregations and Chinese vernacular schools which are part of our work. It was my privilege during the five weeks I was there to visit these congregations. During these weeks the Foochow dialect was the language used and Chinese food the main diet. Excepting for a few days now and then in Sibu the work carried me out among the folks on the rubber plantations. During these five weeks it was my privilege to meet many young men who had received their education in China, in the Kutien Boys' Boarding School of which my mother was the Principal. So we met as old playfellows. I know Mother was happy to hear of her Chinese lads who are now teacher-preachers in Borneo.

Early one morning with a Local Preacher friend who is the Church inspector of schools, we boarded a small launch to go down river toward Sereiki. Mr. Uong during the weeks we were together assisted me in the services besides looking after his schools. It was interesting going down river to talk of old times together and of the other boyhood friends we would meet in the next few weeks. Rubber trees could be seen on both banks of the river, then patches of jungle, a little later new clearings would come into view. Once in a while we would see long attap houses built on wooden pillars which I was to learn were the homes of Dyaks. Because of the low land all houses along the river are built above tide level on wooden pillars.

[redacted]

miles over hill and dale we walked, through patches of jungle and plantations of rubber. The day was spent calling on members. The acting pastor of this group proved quite interesting. He knew many of the early Foochow missionaries, Lacy, Worley, Sites, Plumb and many others. The following day was a rainy Sunday but we had a fair congregation. In our services during the weeks we followed the following plan; first the sermon, then baptismal ceremonies, after which the Holy Communion was administered, then an official business

(*Continued on page* 16)

A Dyak Belle

THE BOYS AND GIRLS

E. V. D.

"FAIR PLAY"

"MRS. Martin, do you know where my mamma is?" asked little four-year old Roland in an anxious tone as he entered the sitting room of the lady who lived next door to him. His brown eyes held a worried look and it was plainly to be seen he was bravely fighting back the tears.

"Why, no, dear, I don't," gently replied kind Mrs. Martin, "but she hasn't gone far, I am sure. Have you been asleep?"

"Yes," answered Roland, "and when I waked up, I couldn't find my mamma."

"Well, don't worry, dear" consoled Mrs. Martin. "She'll soon be back, I'm sure. You climb up on this chair and I'll get you a cooky."

"I can't" said the boy, "'cause I didn't ask my mamma and she don't want me to go away when I don't ask her, 'cause she might not know where I is; but I don't know where she is."

The little speaker's chin quivered and his eyes were filled with tears. That was too much for Mrs. Martin, who possessed a real mother-heart and a feeling of indignation engulfed her to think that any woman who called herself "mother" to such a wonderful little mite of promising manhood as stood before her could be so thoughtless. Had she told the child when she sent him to take his nap that she might be away when he awoke he would have known what to expect.

"Listen, little man, I'll go over and stay with you until your mamma comes back, since you can't stay here," and she quickly gathered up some mending; for her own little folks, the youngest six years of age, kept her hands and mind well filled. "Come on, now, and we will sit on your porch and I'll tell you a story," she said. "Here, take these cookies." They were soon seated on the porch of the little fellow's home, talking as he ate his cookies.

"You have such a nice home, Roland," she said, "You are a lucky little boy."

"Yes, I think I has," he replied, but the bright little face clouded again.

"Well, never mind," consoled Mrs. Martin. To divert his attention she continued talking until his mother returned some time later.

"Well I didn't know I had a caller or I'd have returned home sooner. I didn't expect to stay so long, but got to talking—you know how time flies," she said laughingly.

"You need have no regrets as far as I'm concerned," replied Mrs. Martin, "but I invited him to stay with me until you came back; he obliged, saying that you did not want him to go from home without permission. As I didn't want to cause him to disobey, I came over to be with him until you returned."

"I appreciated that I assure you," answered the mother, thoughtfully. "I'll not go away like that again. I had not considered how Roland might feel about it."

Lillie M. Saunders.

HERE'S A HOPE TO TUNE YOUR HARP TO

Here's a hope to tune your harp to,
  Here's a song that you can sing;
Here's a dream to play your pipe to:
  Here is God in everything!

Here is God in every dawning;
  God in every noon and night;
God in every roll of thunder,
  God in every flash of light.

Here is God in every Rosebud
  God in grass and grain and tree
God in every plant, wheeling
  Through the mystic midnight see.

Here is God in love and laughter,
  God in human hope and dream;
God in every dear child's sweetness;
  God in every silver stream.

Here is God in all believing,
  God in every cross and creed;
God in every hurt and heartache;
  God for every normal need.

Here is God in dust and starlight;
  God in dandelion and dung;
God in every wave-washed sky-way
  Where the lantern-stars are hung.

God in growth and evolution,
  God in history and hope;
God in dim and distant dawnings
  Where the poets dream and grope.

God in prophecy and promise;
  God in yearnings that are thine;
God in every wistful watching
  After some far goal, Divine.

Here's hope to tune your heart to,
  Here's a bell to boom and ring;
Here's a faith that will requite you:
  Here is God in everything.

William L. Stidger.

Little Sisters in the Holt Hall Boarding School at Kuala Lumpur

A TRAVELLING ELDER IN BORNEO

(*Continued from page* 14)

session if necessary. Sunday evening we walked back to the school at Tung Dak Po where we both called on members and held a service in the following afternoon. In the Tung Dak Po section I was both interested to see and learn that besides rubber, pepper is also grown. At the school there are a few boarders, and the local preacher in charge has started a small Epworth League which is doing good work with the boys.

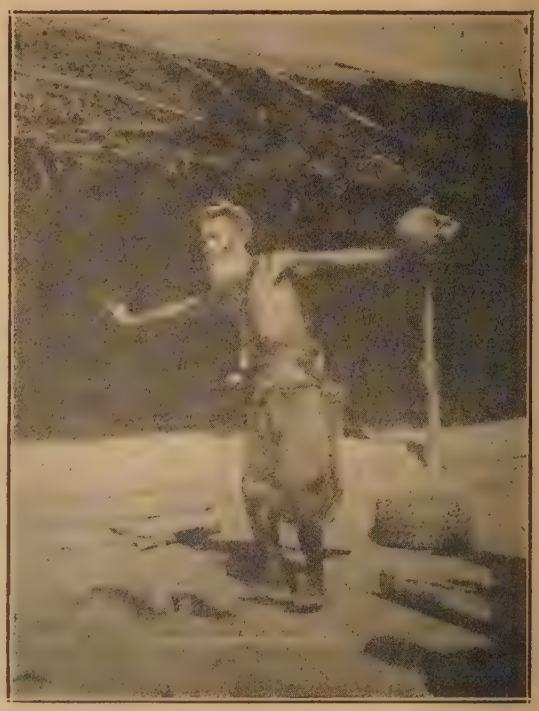
Returning to Sereiki, we called in the homes of our friends and held a service the same afternoon. The people were very cordial and were pleased to have us visit them. While in Sereiki an afternoon's trip was planned to take me over to some new rubber clearings six miles away. We went by canoe, which was a hollowed-out log, up a small tributary of the big river and then into another smaller creek some distance. The tide was out but by wading through mud we made shore and then walked through the clearing. As we went along one of the party would call out to people in the little cottages telling them to follow us to a certain large house where we would have a Christian service. After reaching our destination our host served us with tea and cakes while waiting for the crowd to gather. It was my privilege to thus assist in holding the first Christian service in that new holding.

The Head Hunters

FROM Sereiki we took a river launch up the Rejang to Binatang where a night was spent in our Church and school. There we again enjoyed a fine welcome and attendant feast. After spending the day calling we had a good sleep and early next morning in company with a Chinese village headman started by launch up the Binatang river some two hours distance. On this trip into a bit of the interior I got my first good look at some of the Dyak men and women. There are two kinds, the land Dyak and the sea Dyak. I saw the land Dyaks. Neither men nor women wear very much in the clothing line. The men are usually well built, short and stocky with tattoo marks all over themselves. They like gold and silver ornaments. The men and some women have heavy weights in their ear lobes, so much so that many of them hang down to the shoulders, with great gaping holes in them. At the end of two hours by launch we landed and walked for miles during the day through highland covered with young rubber saplings. We were taken to one hill from which we could see on all sides thousands of acres of newly planted rubber trees. Sarawak is surely an empire in the making. Much of the country is undeveloped as yet but it is becoming an agricultural country. Here, on this highland our Church will one day place a teacher-preacher for the new comers and their children.

Back to Binatang in the evening and services there the next day after which we boarded a launch for a return to Sibu in order to spend Easter there. I had the privilege of preaching the Easter sermon in the fine new Masland Memorial Church and also met many more new friends. Mrs. Hoover's Girls' School gave a pageant in Chinese preceding the service. This school is conducted mostly in the Chinese language. Mrs. Hoover has never lived anywhere near Foochow but she can speak that language fluently and she can read and teach in it as well. Chief among her courses are those in Religious Education. Her girls know their Bibles thoroughly when they graduate.

THE week following Easter we came back down river visiting and holding services in some five charges on both sides of the river. At Cieng Nang Chong there is a fine large vernacular school with a wide awake faculty. The pastor-teacher is an old playmate of other days. The day I was there it happened to be "April Fool's day" and so as the boys and teachers wished me to tell them about American holidays and customs, I told them, among other things, of this day. A little later when walking with the Headmaster he playfully fooled me on something and I told him that he was a good listener. At Uong-Su Lai, I was entertained in one of the wealthiest homes on the District. At least the house is the largest and best one I saw while over there. Mr. Lau is a fine Christian gentleman. Today, thirty years after landing in Sibu as a coolie, he is one of the leading Chinese citizens



A Dyaks' Head Hunting Dance

and a Government recognized headman among the Foochow Chinese. It was interesting to question him about his early struggles. He is not overbearing, just a jolly and friendly man, one whom you instinctively feel you can trust. Mr. Uong and I were graciously entertained in his home. He does not allow any of his many employees to work on Sunday. If they insist while on piece work he simply dismisses them. At Siong Po we visited the largest school on the District which has over two hundred children enrolled. The teacher-preacher here is a very wide awake young man who has studied in the Nanking Theological Seminary. We walked calling on his members. There are no roads, many places have only narrow planks fastened end to end or just jungle trees hewn down and placed end to end on which to walk. Here on Sunday morning a large congregation of between two and three hundred gathered to attend the service.

Back again Sunday evening to Sibu but out again Monday morning we went for another week, visiting five or six more Churches. One night was spent in the home of a rubber planter who has the same Chinese surname as I, "Kiu." He, poor chap, some fifteen years before had a leg taken off by a crocodile. Soon after this mishap he returned to China for further schooling and became a student in the Kutien school of which my mother was then Principal. Today he hobbles about cheerfully on a wooden leg. While in his home I met a Dyak chieftain who has invited me sometime to visit his home.

Sibu District Rubber Estate

THE following Sunday found me at Bukit Lan. Here our Sibu District has a large rubber estate which to a small extent helps in financing the work. Unlike other places along the river, the Bukit or hill rises from the river's edge; the school building is located on high ground. Here some years ago an agricultural school was started and continued until the missionary in charge had to return home because of ill health. There is a bungalow on another hill nearby which is empty at the present time for lack of a missionary helper. Sunday afternoon we crossed the river and visited a small community

(*continued on page* 18)

THE EPWORTH LEAGUE

Section devoted to the Interests of the Young People of Malaya

C. H. C.

A TRUE LEAGUE PRESIDENT

He's a true Methodist.

He reads the ***Malaysia Message*** *every month.*

He never forgets the real business of the Epworth League.

He is a systematic and sympathetic friend of all the leaguers.

He knows how to step in and take anybody's place in an emergency.

He's good at leading other people to work, preferring that to doing the work himself.

He attends all the department and devotional meetings so far as he can, but he does not dominate them.

He is in the confidence of each department officer, knowing the problems, difficulties, and resources of them all.

He doesn't let things die on his hands. When any work ought to be discontinued, he insists on its being done decisively.

He has a good temper, large patience, a sunny outlook on life, a perfect faith in the Epworth League, and a deep and vital Christian experience.

He has a programme for his administration, and has it so planned that the things the Cabinet will attempt can all be done by concerted and intelligent effort.

He carries an Epworth League note-book with pages for plans, dates of coming events, outlines of methods, suggestions and miscellaneous items.

He thinks no programme for the benefit of the leaguers too difficult.

Isn't he worth knowing?—Adapted from ***The Efficient Epworthian.***

WHAT'S WRONG WITH OUR EPWORTH LEAGUE?

REV. E. S. LAU, B.A., B.D.,

Malaya Conference Epworth League Secretary

A home that calls in a doctor constantly cannot be in a very good state of health. An institution which delights to call in "doctors" of any sort is showing signs of ill-health. An Epworth League that constantly and deliberately throws its weekly meetings open to outside speakers canot be in a very good state of health, mentally and spiritually. Of course, a statement must be made to guard against a sweeping generalisation. A young and struggling Epworth League with members barely capable of shouldering the responsibilities might well be excused, for then it is plainly admitting of its infancy and immaturity. A babe cries and either its mother or nurse will come to relieve it. But an Epworth League connected with a strong and respectable church, and having ample resources to draw on, surely cannot afford to depend on outside speakers.

The Epworth League meeting is not a preaching service. We must ever be reminded that the Epworth League is an organisation for the young and by the young people. As such, the sermon has no place in the Epworth League meeting. A speaker who trespasses this bound of propriety is guilty for lack of respect for the young. Only one excuse could be made in his favour, and that is, ignorance. In the event that a "doctor" is invited, let the Leaguers, and the speaker be cautioned that an ounce of clear and fearless thinking on the problem of youth is more conducive to spiritual health than a whole gallon of intoxicating speculation about the Trinity of the Godhead, or about heaven or hell.

The argument has often been made that our young people have not been taking as much active part in the religious meetings has been due to the timidity of youth. Is it a question of timidity or lack of encouragement on the part of our elders? Have our young people been asked and asked kindly rather than in a patronising attitude? The complaint is sometimes made that there has been no available help, and, therefore, Leaguers have refused to speak. The longed-for Topic Book is here and the first Vice-President of each League ought to make good use of it. All credit to the untiring efforts of the Rev. R. Dean Swift! One thing must here be pointed out that the Topic Book contains a *score card* which comes on the second page. There the stress is made about encouraging our Leaguers to take larger and more active participation in the religious meetings. The importance of speaking in the Epworth League involves at least two points which we would mention. A mental analysis will soon convince us that in trying to prepare a religious speech one would study and think on the subject till one begin to see that in it is a message not only for the speaker but also something worth while communicating to others. In so doing might it not serve as a spiritual tonic for the speaker's inner life, and a benefit to the hearers?

THE question is asked, "Will not one well-versed in religion ("doctor") do more good than a young person?" Might not a counter question be asked "Are we so sure that youth cannot express its own religious experience and our elders will and must speak for them?" Can our elders guarantee that they can interprete the experience of youth? We are told that individuals are uniquely different from one another, and that we cannot be sure how a particular individual will respond to any situation in life. In the matter of religion, which is most individual, and therefore most personal, we are not so sure that our elders should and ought to be permitted to intrude upon the soul's communion with God. What our elders are asked is to create favourable situations that youth might find it possible to express its mind in things religious.

True indeed that youth is inexperienced. It would stumble and fumble in things religious, but yet it must learn. A babe falls, seven times, yea seventy times seven, in its attempt to learn to walk. Sometimes it is bruised and brings much pain to its parents. But how else will it learn? In the religious life and in religious questions, youth will fall, and many times it will fall. They surely bring pain and sorrow; to youth itself, to their elders, and much more to our Loving Heavenly Father. Who can suggest another way by which youth might learn? To our young people, let us suggest that it is the only way to learn, only let us make our falls act as mile posts in our spiritual pilgrimage. To our elders, let us say that if youth does not measure up to expectations, let it be remembered that God would suffer more pain and sorrow if youth were chained to a rigorous conformity in religious thinking.

EPWORTH LEAGUE ACTIVITIES

TELOK AYER PICNIC

THE Telok Ayer Epworth League, Singapore, held a picnic at Mr. Lim Kee Cheok's bungalow, Bukit Timah, early last month. There was an attendance of over forty, and those present included Rev. and Mrs. E. S. Lau, Mrs. Eklund, and several other young ladies. Arriving there at nine o'clock in the morning, the party broke up to participate in the different activities arranged for the occasion. The swimming pool was well patronised, while music helped to enliven the day. The "curry" lunch, provided by the ladies, was keenly enjoyed despite the fact that all had to revert to the primitive way of doing justice to it—by using the hand! Apparently the idea of micro-organisms did not occur into their head. The party left shortly after five. Credit is due to those members of the League who had helped to make the occasion an enjoyable one.

STRAITS CHINESE GET GOING

AFTER a long spell of inactivity so far as the social aspect of the Straits Chinese Epworth League was concerned, it was welcome change to have a musical entertainment presented recently. Mr. Lee Choon Eng, B.A., the new hard-working president, in an introductory speech reminded the members of the activities the Epworth League was concerned with, and asked them to give their hearty co-operation.

The programme consisted of orchestral music, humorous recitations, vocal, violin, and piano solos. The evening opened with a selection by the orchestra, followed by two recitations. The violin solo, rendered by an Indian young lady, was well received by the audience. Miss Wong Lai Chong of Hong Kong University was applauded for her singing and vociferously encored. The orchestral group was made up of young men, among whom was Mr. Joshua Baruch, who, incidentally is the fourth vice-president of the Malaysia Conference Epworth League.

TAMILS AND UNION-ITES MEET

THE Kuala Lumpur Union Epworth League had for their guests the members of the Kuala Lumpur Tamil Epworth League at their sixth social gathering recently. This was the first meeting of the two leagues in the Federal Capital, and the attendance numbered eighty. The main item took the form of a "Penny Social" which consisted of a list of seventeen questions to be answered with the help of a square cent within a given time. The prizes for this novel competition were won by Miss Chen Tong Chye, and Messrs. Manuel and MacIntyre. There were also indoor games and refreshments.

The secretary of the Tamil Epworth League in thanking the Union Epworth League for their kind entertainment, emphasised the need of co-operation between the two leagues as both are working with the same objects in view.

Replying, Mr. Jayasekera, the President of the Union Epworth League said that he was glad to have the members of the other league present with them that evening, and further expressed the hope that the two leagues will not only meet at social meetings but also at devotional and morning watch services.

The Kuala Lumpur Union Epworth League which has a membership of 115 members, is fortunate in having a set of office-bearers who are busy keeping things going. They are meeting with success at their devotional and home prayer meetings and in their morning watch services.

Seven of their members are now in the Telok Ayer Epworth League. In place of Mr. Too See King, who has left for Singapore, Mr. A. W. Perera was elected hon. secretary. The following were elected members:—Rev. and Mrs. T. W. Bowmar, Mr. Kong, Miss Chen Tong Chye, and Mr. Foo Voon Kwai, while Miss Chin Nyuk Lin, a new applicant, was put on probation.

WESLEY EPWORTH LEAGUE

THE play "Michael" and entertainment given by the Wesley Epworth League, Singapore, recently, realised the sum of $116.30, of which $100 was paid towards the Church Hall Fund, and the rest handed over to the league treasury. Miss L. Buel, who was stage-director, contributed greatly to the success of the occasion, and likewise mention must be made of those who assisted in the entertainment. Mr. Max Menahem received the first prize for selling the greatest number of tickets while Mr. Lim Toh Nee won the second prize.

To foster greater interest in the league, a ping-pong set has been purchased, and Mr. G. Towers appointed sports secretary. A monthly social meeting was held at the Wesley Church Hall last month, at which there were more than seventy people present. Miss Ada Balls, who led the members in indoor games, helped towards making the evening an enjoyable one. The devotional meeting will resume again on Friday the 9th instant.

We regret to record the death of Mr. Jayasekera, father of Mr. D. G. Jayasekera, President of the Kuala Lumpur Union Epworth League, after an illness recently. To the bereaved family we extend our sincere sympathy in their deep loss.

A TRAVELLING ELDER IN BORNEO

(*Continued from page* 16)

where we held a service and visited with the members. On this side of the river a fire broke out last year burning down acres and acres of producing rubber trees, as well as the homes of many planters. Many in this little community lost everything. The local preacher in charge a man of comfortable means previously, today has hardly anything. His home as well as plantation were wiped out. "Never say die" is the motto of these folk for they started right over again planting and planning for the future. Sunday evening we were back again in Sibu and then Monday went up another river to the Hinghwa colony for a couple of days. Here were people of another Chinese language but of similar warmth of heart. The services were well attended and we were royally entertained. From Sibu a narrow bridle path runs out past this colony to the hills some eight or nine miles away. At the end of the road is located a Dyak village. The headman of the Hinghwas offered to take me out to see this village so in company with the white haired local preacher, the three of us started out, calling as we went, on our Chinese Christians along the road. After some time the buildings came in sight. These Dyaks were wealthy ones. They live in a long houses some six or eight rooms long built on pillars some eight feet high. A long enclosed verandah runs the length of the house. Each family is allocated one room. Here we saw cannon, spears, different sized gongs and other instruments peculiar to the Dyaks. We did not see any heads. One must remember that these peoples not so many years ago were head hunters. In some of the houses I was told one can still see the skulls of the enemy. Good government has put a stop to this practise for the most part.

After leaving the Hinghwa colony our route took us back toward Sibu by the bridle path. We stopped in a little community called Telephone Road where the teacher-preacher and I renewed old acquaintances. The day as usual was spent in calling and holding services. Back to Sibu again, we spent a day at Bukit Lima among the rubber buildings where my friend and companion Mr. Uong has his home. Several miles above Sibu on a Tanjong or small Cape is another small settlement of Minchiang Christians. Here another profitable day was spent.

During these weeks of travel frequently I would hear the statement, "Oh yes, I knew Dr. Coole in China. I went to his hospital for treatment." Then I would tell them that I was the Doctor's "duai-go" or eldest son, and a conversation was started.

During these weeks over three thousand men, women and children attended the services. It was my privilege to baptize one hundred and fifty adults and children and quite a group were received into the Church on full membership.

I have said that Sarawak is a veritable empire in the making. It is a land of great possibilities. Much pioneer foundation work has been started. Many thousands of our Chinese neighbours have come and other thousands will be coming. A great task awaits Protestanism, and with the help of the Local Preachers and other Christians, Methodism has a far reaching opportunity, an overwhelming obligation to bring Christ to those who know Him not in a field that is white unto the harvest and where labourers are ready to His hand.

OUR SCHOOLS

D.D.C.

Tennis and Badminton at the Empire Day Competition M.G.S.—Kuala Lumpur.

METHODIST GIRLS' SCHOOL, KUALA LUMPUR

Empire Day was most fittingly celebrated by the M.G.S., K.L. The whole school was divided into two sections—Stds. I-V and VII-Cambridge classes and from 8 to 10 a.m. each section presented a short programme consisting of Recitations, Songs and short plays. Miss Whitfield read the King's Message. After games and refreshments the school was dismissed for the day.

On the same evening the school building was in a gay appearance having been decorated with flags, palms and evergreens. The occasion being that the lately organised four Houses—Lee, Lowe, Bunce and Marsh were making their first public appearance. In reply to invitations sent out by these sports houses to the Old Girls, Boys, Teachers and well-wishers, there was a large gathering present. At 4.30 p.m. tea was served on the ground floor after which all present adjourned to the grounds to witness the different House competition in Tennis, Badminton, Ping Pong, Volley Ball, Bucket, Quoits, Obstacle and Potatoe race and Tug-of-war. Every House did their best and the result was that there was a keen and healthy rivalry to get to the top. The competitors were easily distinguished by the blue, red, green and yellow badges they wore. Everybody was kept in a joyful mood by the musical items supplied by the Happy Five Orchestra under the direction Mr. Dorasamy. The games between the Houses are not all over as yet but hope to give the full results in a later issue when the finals are over. The Principal and Mrs. Dennett and all who helped are to be congratulated for making the evening function a success.

The School is making good progress in that they can now boast of having a magazine of their own—probably the first girls school with a paper. Their first April issue is a short of an experimental affair in that it is wholly a Roneo Typed issue, but is a well got up and a creditable number having all records of their school activities and several articles contributed by the students. The second issue will be out probably in July and if we hear correctly, this time it is to be printed. In wishing the magazine all success we tender our hearty congratulations to the Editor Mrs. J. H. Dennett and her committee for their splendid efforts which we hope will be duplicated by our sister schools.

A "Blue Triangle Club" is also organised in the school and good work is being done on this line.

The school staff is also strengthened by the joining of Misses. Chuan Loon, Toh Kuan, Kontick and Manickam as pupil teachers.

During the month a big drive was conducted with the object of raising $500 for a school piano. The campaign was most successful bringing in a sum of little over $600.

METHODIST BOYS' SCHOOL, KUALA LUMPUR

The M.B.S., K.L. observed Empire Day and eight hundred boys were present. At 8.30 a.m. Capt. G. V. Taylor, D.S.O., M.C., O.B.E., with the Principal T. W. Bowmar inspected the Cadets who are in charge of Lieutenants W. M. Dudley and K. V. Thaver. After the royal salute and march, Capt. Taylor congratulated the officers and men for their smart turn out after which he read the Empire Day Message. Soon after this all adjourned to the school hall where a programme of nine items was given. This being over the District Commissioner Mr. R. J. Kellam inspected the school scout troop which was in charge of Messrs. Cheong Hoi Fah and Neelagandan.

Student teachers Shark Peck, Ah Tco, Raja Kahan and Toh See King, also old boys of the school have left for Singapore to join the Raffles College. On the eve of their departure the school staff entertained them to tea.

Mr. S. S. Sockalingam is transferred from the Klang A.C.S. while Mr. T. S. Dhamy is transferred to the Port Swettenham A.C.S. as Headmaster.

ANGLO-CHINESE SCHOOL, KLANG

The Klang, A.C.S. celebrated Empire Day on their own grounds. At 9 a.m. the District Officer arrived and was received by the Principal Mr. Zumstein while the Scout Band played the National Anthem. The Principal and the D.O. then inspected the Guard of Honour formed by the Scouts and also took the salute during the march. The Principal read the King's Message after which the National Anthem was again played while the whole school saluted the flag. Three cheers to the D.O. brought the whole function to a close.

This is the first time that this Scout Band made their appearance. The whole outfit for the Scout Band was presented by the former D.O. Mr. J. W. W. Hughes who took a keen interest in the organization.

The School will hold their annual sports on July 13th, a special feature this year being the Inter House competition.

Another effort is being made to publish the school magazine which will be out in July. This we understand is to be an illustrated issue.

Mr. S. Rajaduray a senior member on the staff has resigned, and his place was temporarily taken by Mr. Hoey Chan the Editor of the Epworth League Section while he was on his vacation at Klang. In Mr. Rajaduray the school has lost a keen footballer, a cricketer and also an orator.

Mr. L. C. Jayatelaka is transferred to Klang from the Port Swettenham A.C.S.

Mr. Chen Fah Shin of the Hongkong University and an old boy of the M.B.S., K.L. now on his vacation is temporarily engaged as teacher in the A.C.S. Port Swettenham.

GLUGOR SHIELD

Congratulations to the A.C.S. Penang in winning the Glugor Shield once again. This year seven schools competed for it, including the G.E.S., Alor- Star, Kedah, that took part in the competition for the first time. For lack of space we are not publishing the details.

ANOTHER PENANG SUCCESS

In the Inter-Troop competition among the Scouts in Penang for the Shield presented by the Acting Commissioner for Malaya, H. R. Cheeseman Esq., the A.C.S. Troop that entered the competition for the first time was successful in winning the Shield.

M. T. A.

The Annual Conference of the M.T.A. was held in Kuala Lumpur in the first week of the August holidays. It was formally opened by Mr. J. Watson, Chief Inspector of English Schools, S.S. and F.M.S. In his Presidental address Tuan Syed Shaid Ali dealt with the education of Malay boys and explained why most of them did not reach even the Secondary stage. The organisers of the Conference deserve the thanks of the teaching profession in Malaya for securing the services of men to read papers or to give lectures, each of whom was thoroughly competent to deal with the subject chosen by him. The following is a list of subjects and speakers:—

"Reasearch and Education" by Major B. J. Eaton, O.B.E., Rubber Research Institute, Kuala Lumpur.

"The Direct Method in Modern Foreign Language Teaching and its application to the teaching of a M.F.L. (English) in the English Schools of Malaya" by Mr. C. E. H. Jacobs, B.Sc., L.C.P.

"School Traditions" by Hon. Mr. A. S. Bailey M.F.C. "Education in respect to agriculture in the Tropics" by Dr. H. A. Tempany, Director of Agriculture, F.M.S.

"Am I getting an Education"? by Rev. H. B. Amstutz, M.A., B.D., Principal, Jean Hamilton Theological School, Singapore.

"New Ideals in Schools' Physical Education" by Mr. J. W. Jefferson, Supt. of Physical Training, S.S. & F.M.S.

"Geography and Citizenship" by Mr. Ho Seng Ong, B.A., F.R.G.S.

"What is wrong with our Schools" by R. Sidney, M.A., F.R.G.S.

"As seen on a Map" by Dr. (Mrs.) C. Thomas, Ph.D., late of School of Geography, University College, London.

The conference was a great success and it is hoped that every teacher in Malaya will make it a point not to miss the next one.

ENGLISH IN A.C.S. IPOH

Pof. E. W. Gillet in his report on the teaching of English in the A.C.S., Ipoh, commended it so highly that the D. of E. thought it worth while to send copies of the report to all the English Schools in S.S. and F.M.S. presumably, for their emulation. We feel very proud indeed that one of our schools has deserved such high praise from the Education Dep't and heartily congratulate the Principal and Staff of the School on the excellent work done in English. We shall, if space permits, publish the full report in the next issue.

MARY'S PREFERENCE

THE "Epworth Herald" knows about a little girl, Mary by name, who was asked one Sunday, on her way home from Church, how she had liked the service. "I didn't like it much," she answered. "It was too long. The Bishop preached, and I like the Dean better than I do the Bishop." "But why, Mary," asked her mother, "do you like the Dean better?" "Because," said Mary, "the Dean says 'Finally,' and stops; but the Bishop says 'Lastly'—and he lasts!"

HOW SHE VOTED

WE are all wondering how the newly-enfranchised young women of the land vote, and hence a little story that Dr. Lyman Abbot told at a New York luncheon some years ago may not be out of place to-day. "I had heard a lot," he said, "about the success of woman suffrage in Australia; so, meeting an Australian woman one day, I asked: 'How did you vote, madam, at the last election?' The Australian woman answered, with a simper: 'In my mauve pannier gown, sir, with a large mauve hat trimmed with mauve ospreys.'"

Representatives of the Nations in the M.G.S.—Kuala Lumpur

RELIGIOUS EDUCATION

Development of Christian Character Through the Home, School and Church

R.D.S.

SUGGESTIONS FOR A CRITICAL EVALUATION OF ONE'S OWN WORK

ALL readers of the Malaysia Message are engaged in lines of activity that require a constant evaluation of their own work if they would be successful. Some are engaged in studies in the Normal School, others in J. H. T. S. Extension Courses, and a number in Religious Education Leadership Training Courses. Every true student should have formulated for himself certain rules or guides that would enable him to mark the progress he is making by means other than formal examinations sets by others. The following suggestions for a critical evaluation of one's own work are offered to the readers of the Malaysia Message who are taking their work seriously:—

1. Do I take a problem-solving attitude toward my work?
2. Do I use a sufficiently wide range of data and viewpoint to furnish a valid basis for my thinking?
3. Do I deal in specifics and not in generalities?
4. Do I use discrimination in the selection of my sources of knowledge?
5. Do I deal critically with my sources? i.e., Do I evaluate them?
6. Do I maintain a proper balance between my use of sources to support my thinking and my own thinking on the problem in the light of my own past knowledge and experience?
7. Am I stimulated by free curiosity to venture on my own initiative beyond recommended sources?
8. Am I aware of marginal, unsolved problems which suggest the direction of fruitful further thinking in this field? And do I attempt to state them?
9. Do I use good form in my work?
10. Do I keep to a schedule?

VACATION SCHOOL AT KAMPAR. The pastor of the Kampar Chinese Methodist Church has promoted a Vacation Religious School during the August-September school recess. Approximately fifty pupils ranging in age from 8 to 15 years are enrolled in the Vacation School. The school opened on 12th August and will close on 6th September. The school is in session two hours daily. The pastor, Mr. Ho Cheuk Lau, has the assistance of Mr. Yim Tuck Fatt, and Miss Yen Da Hoe, B.A., The following courses are being offered:—Music and Drawing, the Psalms and other Poetry, Amy's New Home, and Nature Study. The pastor is to be congratulated in taking the initiative in organising this school which is the first of its kind to be organised in a Methodist Church in Malaya.

R. E. HEADQUARTERS IN KUALA LUMPUR. By the action of the Finance Committee at its session in Penang at the end of June the headquarters of the Malaysia Commission on Religious Education has been transferred from Singapore to Kuala Lumpur. The new address is 1, Wesley Road. This transfer is in harmony with the recommendation of the Conference on Religious Education held in Evanston, Illinois, in February 1928 under the chairmanship of Dr. Wade Crawford Barclay, Executive Secretary of the Joint Committee on Religious Education in Foreign Fields. This change has its special advantage in the fact that the Administrative Office will be situated at the centre of the territory in which its work is to be carried on. The Secretary will find it much more convenient to visit frequently the various stations in Malaya and Sumatra.

The Secretary of Religious Education and his family will take their month's vacation at the Mission Bungalow on Fraser's Hill from September 9 to October 9. Any correspondence to him during that time should be sent to the above address.

LEADERSHIP TRAINING CLASSES. A number of Leadership Training Classes for teachers of religion in day-schools and Sunday schools are being organized by Mission schools and Mission stations. These classes will be conducted during the third term of the school year. The principals of all of our larger day schools have received full particulars concerning the organizing of these classes from the Malaysia Commission on Religious Education. The courses recommended are:—

(1) A Study of the pupil; approved text, Lamoreaux A.A., The pupils in the Church School.
(2) The Principles of Teaching Religion; approved text, Barclay, W.C., The Principles of Religious Teaching.
(3) The Old Testament; approved text, Oxtoby, F.B., Israel's Religious Development.
(4) The New Testament; approved text, Goodspeed, E.J., The Story of the New Testament.
(5) The Message and Programme of the Christian Religion for Malaysia; approved text, Bailey, J.W., Christianity, A Way of life and Belief.
(6) A life of Christ; approved text, Glover, T.R., The Jesus of History.

The text books have been ordered by cablegram from the United States and should reach Malaya about 20th September.

These Leadership Training Classes as promoted by the Malaysia Commission on Religious Education are in harmony with a world-wide Standard Leadership Training Curriculum that is promoted by the International Council of Religious Education. More than thirty Evangelical Church Denominations are cooperating in this movement. Similar courses are being taught in the United States and Canada, South America, Mexico, Korea, Japan, China and other countries around the world. The Malaysia Commission on Religious Education will issue a certificate to all in Malaysia who satisfactorily complete nine required courses and three elected courses approved by the Commission. It is encouraging to note that more than 75 teachers from our Mission day schools and Sunday schools have enrolled in the first classes that are being formed. Any reader who has not had an opportunity of enrolling in one of these classes should speak to the principal of one of the Mission schools in his town. A folder—"What is the standard Leadership Training Curriculum" will be sent on application addressed to the Secretary of Religious Education, 1 Wesley Road, Kuala Lumpur. It is hoped that next year the Malaysia Commission will be able to conduct a Leadership Training Institute at such time and place as will make it possible for 200 or 300 of our teachers to come together under a faculty of well qualified men and women to study more of these courses.

RELIGIOUS DRAMATICS IN PENANG

AN evening of religious dramas was presented by Fitzgerald Memorial Church, Penang, in the A.C.S. Hall on July 23, 24, and 26. The first of the dramas "The Sin of Ahab" by Anna Jane Harnwell, was well presented by Messrs. Khoo Kay Hock, G.A.T. Rasiah, Gan Eng Siew, Kong Hai Chong, W.A. Schurr and Miss Ruth Johnston. The second, "Saul of Tarsus" by Ford Manley was presented by the members of the Lodestar Sunday School Class. The character of Saul was unusually well portrayed by Raja Ratnam.

"Dust of the Road," a modern religious drama by Kenneth Sawyer Goodman was enacted by Messrs. Geh Hun Kheng, W. A. Schurr Quah Guan Teik and Miss Ruth Johnston.

Two performances were planned at first but the popular demand for tickets made it necessary to present them the third night. Even then many were turned away on the last night. The plays were directed by Rev. W. A. Schurr and all the actors gave very good interpretations of the characters they portrayed. Those who attended are unanimous in their appreciation of the spiritual message of the plays.

A free will offering in aid of the Sunday School was taken and sixty dollars was cleared.

YOUNG MEN'S BIBLE CLASS. KUALA LUMPUR.

THE Young Men's Bible Class of the Chinese Church Kuala Lumpur organized by Miss Bunce is now taken charge by Mrs. T. W. Bowmar. The class met in May for reorganization. The elections resulted as follows:—President, Mr. Ng Tham Ken, Vice-President, Mr. Joon Seng, Secretary, Mr. Yap Ah Yoon, Treasurer, Mr. Kee Yau and Sports Secretary, Mr. Lai U. Meng. To create more interest it was decided to run a contest for which Joon Seng, Chaik Yong and Teong Sew were elected captains for the different games. It was further decided to give one point each for attendance at Sunday School, Church Service, bringing in new members and winning in games. A visitor should be present four consecutive Sundays before he could be admitted into membership. Classes are held regularly on Wednesdays after which a singing class is conducted. The present enrolment is 30.

Under the leadership of Mrs. T. W. Bowmar the Choir of the Wesley Church, Kuala Lumpur has been enlarged and reorganized. Regular practice on Thursdays.

FIRST ENGLISH SERVICE IN KISARAN

I have the pleasure of telling about the first English Service that was ever held in Kisaran. On Saturday the 15th June 1929, we met at the Methodist Missionary residence. The object of the service was to bring unto God the few scattered Christians in Kisaran from different parts of the world. The tiny gathering of European Christians, Indian Christians, Chinese Christians and Batak Christians met with Rev. C. M. Worthington, who conducted the service, while Mrs. Worthington presided at the organ. The text for the night was "YOU BELIEVE" from the 14th Chapter of the Gospel of St. John.

The preacher said that to Moses, God, in the good olden days, was present only in that burning bush and no where else. This idea began to spread and was developed with the passing of time. There came a period when the idea reached a certain stage and the people thought that God was present on the mountain which is evident from Moses taking the people to the mountain to find God. Then came the time when it was the belief of the people that God was only in Palestine. The idea kept on developing until today we believe that God is everywhere and that we can worship him anywhere as He is certainly the creater and maintainer of the whole Universe and the distance from our homes is no matter of importance.

It was a very fitting sermon for the occasion, especially for a gathering consisting of different nationalities; for those god-fearing people who although far away from their homes, still believe that God is everywhere and that they can worship him either in mountains, deserts, with different languages, in small huts, and in small gatherings.

It is the earnest desire of everyone here to make these gatherings a permanent thing and we look to the mission to make provision for it. Mr. Worthington, who according to the writer's understanding has been a pioneer all through his missionary work, can only start it but it is the part of his followers to keep it up and work it through.

By one present.

GOD'S POOR BRAVE THINGS

REV. W. E. HORLEY, M.B.E.

ON a bright Sunday morning after the Parade Service at the Barracks, Miss Norton motored me to the Leper Hospital for Women in Singapore. This institution is situated in fine open country and is bright with flowers and there were human beings, who in spite of their dread disease, were flowers in God's garden.

Nearly 70 Christian women and children dressed in the bright coloured garments of the East were gathered in one of the wards. At one end was the Communion Table with a cross carved on the front of it. Mary, a European lady, blind with leprosy, led the singing with her beautiful voice and she chose the hymns which were sweetly sung in Malay. The first hymn was a Malay translation of "Some day the silver cord will break" and the tears came into my eyes as I thought of these stricken ones when one day they will put off their poor weak bodies and be clothed upon with that glorious resurrection body. Mary then prayed a beautiful prayer in Malay remembering all sufferers and those in trouble. She prayed for the King and for Singapore. She craved for pardon from sin and cleansing in the blood of Jesus, her great High Priest and Saviour. Then the Lord's prayer was repeated by all. Afterwards they sang "In Heavenly love abiding no change my heart shall know," in its Malay rendering.

Then I read the lesson in Malay and preached in the language. God's Spirit was present. What earnestness! What attention! What peace! Jesus was present in our midst!

Then the Holy Communion was administered and it was pathetic and touching to see those deformed scarred hands, held out to take the broken bread, symbol of the body of their Lord, who had died for them. Each held a small communion cup and I poured out the wine from the flagon into each cup and then they drank the wine in remembrance of His precious blood. I thought of the thousands of professing Christians strong and well in body who would go to no place of worship today, sing no sacred hymns, but who would just merely live for self and pleasure on this sacred day. Did not these Christian lepers shame them? And then when the Benediction had been pronounced Mary's sweet voice led them in singing the National Anthem. I had heard the soldiers at Tanglin Barracks sing it with their masculine voices that morning, I had heard it sung by tens of thousands of people, but never had I heard it sung as I did this morning when these stricken Chinese Christian leper women sang it.

They were brave soldiers of the King of Kings. They were indeed God's poor brave things. King George has never had, I think such a congregation sing the National Anthem in his wide dominions. God bless the band of workers who go to the Leper Hospital, and God bless the beautiful ministry of Mary, the leper, in their midst.

WAR IN THE FAR EAST!

AT the time of going to press, prominence was made in the local press through Reuter's Shanghai and Tokio correspondents of the reported clash between Russian and Chinese soldiers on the Chinese Siberian border, near Manchuli. We like to think that, since both China and Russia are signatories to the Kelogg Pact to renounce war as an instrument of national policy, no such ghastly nightmare as a war between the two countries will ever occur to bring terror and agony to different peoples who are longing for peace and security. That the other signatories to the Pact will prevail upon China and Russia to change towards a more sane attitude, we have no doubt. But what of war—stripped of its false glamour, when revealed in its stark nakedness? We have ample testimony of those among the ranks and the officers, who had undergone the nightmare existence of being in the trenches, and on the fighting lines, where spurting blood and blood-stained earth were seen everywhere, that they have only chaotic and terrible memories of that terrifying experience called "WAR". Not a few deeply tinged with jingoism have changed to be pacifists after going through "HELL' and shell-fire. "War! Don't talk to me about war. I hate it. I've seen too many horrors and the cruelty and suffering that war causes to ever want to see war occur again." Thus a great English soldier, Lord Baden-Powell. There must not be another war again, or the civilisations will totter like the toboggan. Mankind is tired of the talk of war, but peace will only come when the heart of every man, every woman, and every child beats with affection for his neighbour,—when Jesus' words "that ye love one another" sink deeply into our hearts, and make us better men and women.

—C. H. C.

GRIN & BEAREM

The Appropriate Name

IT was breakfast time at the house of the eminent astronomer, who had spent the major part of the night in his observatory. "My dear," he said to his wife, "congratulate me. I have discovered a star of hitherto unheard-of density, and I'm going to name it after you!"

A lecture on radio; by uncle Mose; If you had a long dog dat stretched from Boston to Chicago, an' you stepped on his tail in Boston an' he howled in Chicago, dat am like radio, only in radio you hab no dog.

Reader—Dear Editor;—What's the best way to find out what a woman thinks of you? Editor—Marry her.

Pure imagination;—First Wife,—How long had you known your husband before you were married?

Second Ditto;—I didn't know him at all. I only thought I did.

Two of Them

OCCASIONALLY the preacher on his pastoral rounds has strange experiences, some to be afterwards remembered with a smile, some with a shudder, some with both. A smile and a shudder probably accompany the hero of this story's every remembrance of an afternoon when he called upon an old lady who was justly famed for her piety, but who had not earned the reputation for cleanliness which ought always to go with that for godliness. When he arrived she was enjoying a cup of tea. "Noo, minister," she said, "ye hae just called at the right time. Ye will tak' a cup wi' me?" "No," was his reply. "It's very good of you to ask me, but my wife will be disappointed if I am not back home for tea. I really mustn't." However, the old lady was so persistent, that it was impossible for him to maintain his refusal, and saying, "Well, just a cup, then," he surrendered himself to her kindly desire. At once, her face alight with pleasure, she poured the tea into the cup she had been using herself, without washing it, and, her action not being unnoticed by the minister, when the cup was handed to him he lifted it to his lips with his left hand, so that he could use the clean side. The situation was a little awkward, but, he felt, he had dealt with it tactfully, and with not a little wisdom. The smile and shudder which accompany his every recollection of that happening are caused by his remembrance of the old lady's words when, having drunk his tea, he set down the cup again. "Losh, minister," she said, with a knowing smile, "I see you're left-handed, like masel!"

—*Meth. Recorder.*

THE METHODIST BABY SHOW

The baby show, which was held in the Union Kindergarten premises was a great success, entries being received not only from local, but outstation residents as well. The youngest baby presented was only six days, old. Dr. Mabel Brodie, one of the judges, writes:

"The Methodist Baby Show, so ably organised by the Committee of the Methodist Chinese Sunday School, met with a good response. It was held most opportunely, since the first week of July is celebrated throughout the British Empire as National Baby Week, and this competition of the Methodist Chinese Sunday School will tend to concentrate the attention of those who attended on the well being of their infants for one weekend at least, since the following Sunday was celebrated as Children's Day.

As in other places Baby Shows in the past have given rise to many heart burnings—partly because judging has been somewhat unscientific—it was decided to organise the show in a way which would ensure that every baby was weighed and examined by an experienced judge.

How the Babies were Judged

"The total marks which would be scored was 100, and the standard of the entrants can be judged by the fact that well over 50 per cent scored 80 marks and over—i.e., they were first class babies. They were judged according to their standard of physical perfection, cleanliness of the head, skin and nails being specially noted. Marks were dededucted for sores, rashes or other unhealthy condition of skin, or for dirty nails. Firm, hard muscles got more than soft, flabby ones because muscular tone is a good indication of general nutrition. The bones were examined for any sign of rickets or other defects, and marks given according to the perfection of the bony skeleton, special attention being paid to the skull and head bones. Marks were given for good teeth, and it is to be deplored that even children of two years old, in some cases, showed definite dental decay. Many mothers have allowed their babies to begin the harmful practice of "dummy" sucking from a very early age, and so inculcate not only a bad habit but one which tends to spoil the development of the jaws and teeth, and frequently also encourages the unhealthy habit of mouth-breathing. Particular note was made of the intelligence of the child, and its mental and nervous condition generally. Each baby was weighed and measured since there is a definite relationship between the age, weight, and height. While the heaviest babies are seldom the best, it did happen that the first prize winners of Classes (i) and (ii) were decidedly above the average weight for their age, though in every other respect, firm healthy babies. It so often happens that large, fat babies are inclined to show signs of rickets, and these signs were absent in the first prize babies. Some of the best lost marks for "spots" or sores, or lack of thorough cleanliness of nails or ears.

"On the whole the mothers appeared satisfied with the results, and the interest they showed in the examination, while it may be one primarily of anticipation of a possible prize, certainly encouraged the belief that child welfare work could be developed with success in Penang.

"The promises in which the show was held were those of the Union Kindergarten, the activities of which are not sufficiently well known;—when a definite movement towards the development of the Nursery School and the greater care of the Pre-School child is being promoted in America and Britain it is most gratifying to find such a flourishing Chinese kindergarten in Penang."

—*Straits Echo.*

"IN RUBBER LANDS"

We have received a copy of a book entitled "In Rubber Lands" written by Mrs. C. E. Ferguson-Davie, M.D., B.S. The book was first printed in 1921 and this is a reprint of that edition having been brought up-to-date by the author in a supplement. It is published by the S.P.G Mission and would be of value to anyone interested in Malaya. The price of the book is 1/6 cloth and 1/-paper.

LAST WISHES

IT seems to have been the kindly custom amongst all nations to meet, if possible, the last wishes of criminals condemned to death. One of the world's oldest stories is that of the man condemned to be hanged who was asked to express any wish he had, being promised that it would be met. Thus invited, he explained that, if it was really necessary to hang him, he had a passionate wish to be hanged on a gooseberry bush. "But," someone protested, "there isn't a gooseberry bush in the land that's high enough!" "Perhaps there's not," the prisoner blandy rejoined, "but I am in no hurry. I am perfectly willing to wait till one grows high enough." ....Of almost similar antiquity is the story of the man in like unhappy plight who asked whether his wish with regard to the burial of his remains would be met. "Certainly," he was answered. "Then," said he, "I express the wish to be buried on top of the judge." His wish, in spite of the promise made to him, was not gratified, the judge, it appeared, being unwilling to predecease the prisoner....Newer is a tale from Nevada, about a man who had followed the useful career of a barber, and had just been found guilty of murder. Before passing sentence the judge addressed the unhappy man at the bar, and said: "You have the legal right to express a last wish, and if it is possible it will be gratified." "There's just one thing I should like," said the prisoner wistfully. "I should like to be allowed, just once more, to shave the district allorney." That wish also, the attorney demurring, was not granted.

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